are entirely due to teaching and adult prestige, is one which we have only beeft able to appraise and understand through the light which psycho-analysis has thrown on the earliest phases of development. In latter years, psycho-analytic studies have been largely directed to the problem of guilt and its relation to libidinal development. It has become definitely established—although this conclusion is so surprising to liberal educators—that the sense of guilt, or, more strictly, the deeper anxieties that represent the primitive forerunners of the sense of guilt, *do* develop spontaneously in the child's mind, whatever be the precise nature of his educational experiences. The environment can, of course, greatly foster and over-stimulate the sense of guilt by over-strict treatment, especially in the early days. It can, indeed, foster it so far as to cause serious mental illness. And milder methods of teaching and training undoubtedly help to lessen the grip of guilt upon the child's mind. But, in its essence, the sense of guilt is inherent in the fundamental interactions between human mental structure and inevitable early experiences.

From the descriptive point of view, it is quite clearly shown that a very strong sense of guilt may be developed by children who have certainly never been scolded or reproached or threatened. This was true, for instance, of one or two of the children in the school. Dan, for example, had had quite a fanatically non-didactic home, and had been most meticulously sheltered from outside influences of a kind that might directly stir up guilt. Several of the other children had very mild upbringings and gentle treatment, but nevertheless showed almost as strong a sense of guilt as some of the others who had been whipped or scolded. Noel, for example, who

shows that he feels happier when he is being given some definite task, had never been whipped, and hardly punished, and had suffered only the mildest of rebukes and criticisms in his home,

We come, then, to the sources within the child's own psychic life of the sense of guilt and the dread of punishment— the problem of the super-ego. I have already discussed this at many points, and here need only bring it into further relation with the immediate material.

The psycho-analysts are, of course, not the first to appreciate and give voice to this feeling of the " divided self ", as St. Augustine called it. It is a familiar notion, and a familiar